



# Imprimatur,

Guil. Sill, R. P. D. Hen. Episc. Lond.  
a Sacris Dom.

Feb. 16. 167<sup>6</sup><sub>7</sub>





# Imprimatur,

Guil. Sill, R. P. D. Hen. Episc. Lond.  
a Sacris Dom.

Feb. 16. 167<sup>6</sup><sub>7</sub>



# A S E R M O N

Preached before the Right Worshipful,  
The *Mayor, Recorder, Aldermen,*  
*Sheriff, &c.*

Of the Town and County of  
*NEWCASTLE* upon *TYNE.*

On the 30<sup>th</sup> of *January* 167<sup>6</sup><sub>7</sub>.

At *St. Nicolas* their Parish Church.

---

B Y

*JOHN MARCH*, B. D. Vicar of *Embleton*  
in *Northumberland*, and Lecturer to that Congregation.

---

*My Son, fear thou God, and the King, and meddle not  
with those that are given to change. Prov. 24. 21.*

*And Pilate said unto them, What shall I Crucifie your  
King? Joh. 19. 15.*

---

L O N D O N,

Printed by *Thomas Hodgkin*, for *Richard Randell*, and  
*Pet. Maplisden*, Bookfellers in *Newcastle upon Tyne.* 1677.

S

S

A

A



y

t

L

g

J

m

C

i




To the Right Worshipful,  
**S<sup>r</sup> RALPH CARR**, Mayor,

the Right Worshipful,  
**S<sup>r</sup> ROBERT SHAFTO**, Recorder,

And to the Right Worshipful, and Worshipful, the  
**ALDERMEN**, and **SHERIFF**, &c.

Of the Town and County of  
**NEWCASTLE** upon **TYNE**.

Right Worshipful and Worshipful,

 **OUR** commands, as they  
will be a just Apology for this  
weak discourse, so they cannot  
but give it some Title to  
your favourable acceptance. Your At-  
tention spake your Affection to it in the  
Preaching: and your more than ordinary  
Judgments commanding it to the Press  
will be its best protection against those  
Censures, it is now expos'd to. I hope  
it has already received its first Impressi-

## The Epistle Dedicatory.

on in the Loyal hearts of many, that heard it from the Pulpit: And I doubt not but this publication will help to imprint it in the hearts of others, who tho they were absent, were more concerned in the design of it. Writing, <sup>a</sup>saith St Augustin, bath this advantage above speech, that by it we speak as well to the absent, as to those that are present. So that such, whose guilt might possibly keep them this day from our publick Assemblies, may by this means be brought to a kind of Ocular confession. Our <sup>b</sup>late Gracious Sovereign ( whose Charity was equal to the greatest ingratitude of his enemies ) is pleased to tell his Royal Son, "That the  
 "most of all sides, who did amiss in the  
 "late Rebellion, did so not out of malice, but misinformation and misapprehension of things, and that none will  
 "prove more Loyal subjects than those,  
 "who being made sensible of their errors  
 and

<sup>a</sup> Voces signa  
 sunt, per que  
 presentibus lo-  
 quimur, inven-  
 te sunt literæ,  
 per quas posse-  
 mus & cum  
 absentibus col-  
 loqui. Aug. de  
 Trin. l. 15.  
 c. 10.

<sup>b</sup> ΕΙΣ ΤΟΝ ΒΕ-  
 ΝΕΤΟΝ, advice  
 to his Son.

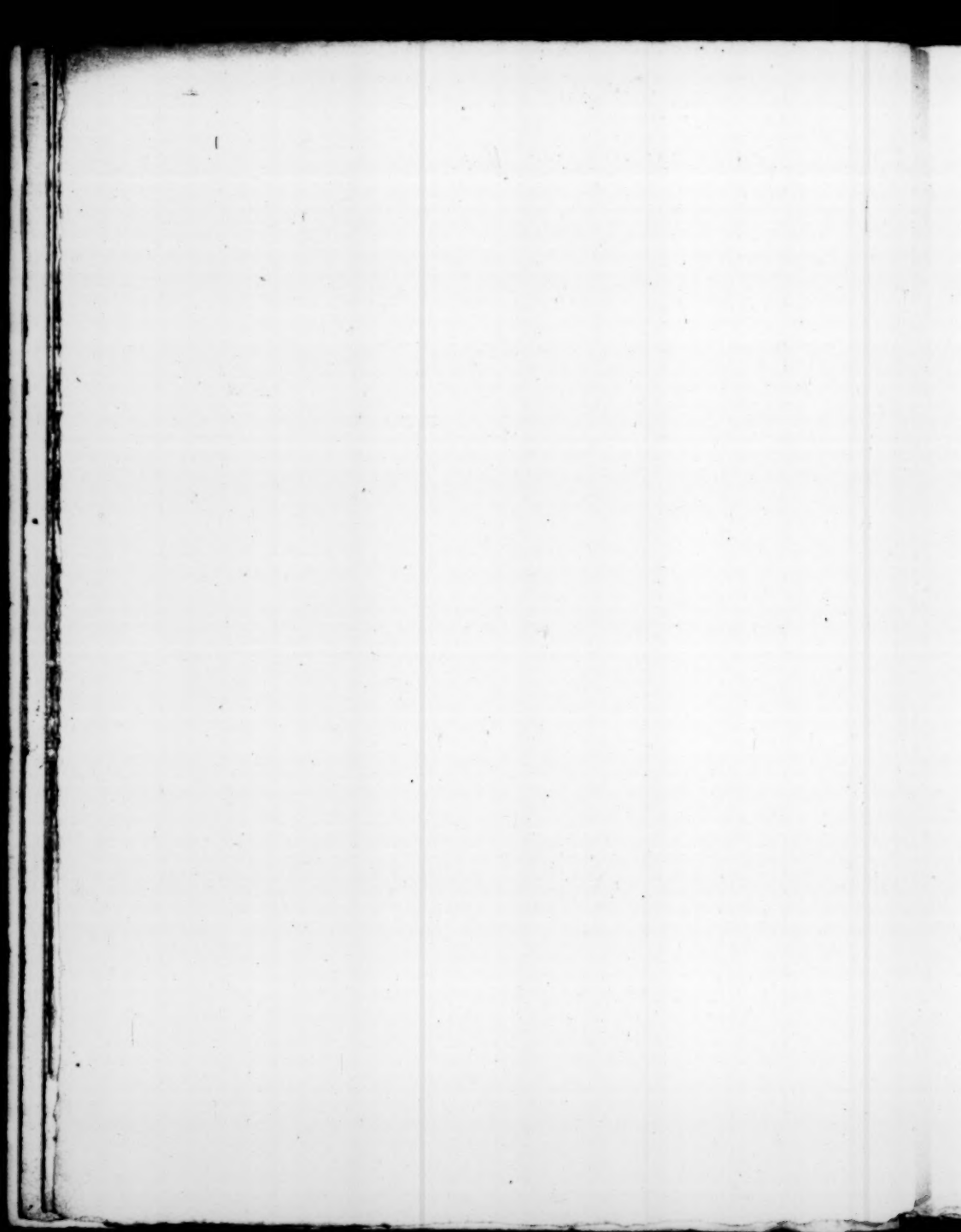
## The Epistle Dedicatory.

“and their Princes injuries, shall feel in  
“their own Souls most vehement motives  
“to repentance, and earnest desires to  
“make some reparations for their former  
“defects.

That these <sup>c</sup> Prophetick words of our <sup>Natus vir-</sup>  
Royal Martyr, may the better attain their <sup>magnus sine a-</sup>  
due impletion, is the present design of the <sup>liquo divino</sup>  
ensuing discourse: and will alwaies be <sup>affatu. Senec.</sup>  
(as hitherto it has been) the constant  
endeavour of Your known and eminent  
Loyalty.

I shall not stay You longer in the Porch  
of a Dedication, than till I have ac-  
knowledg'd to the World Your many and  
signal favours towards Me; which as  
they command my most hearty prayers for  
the prosperity of this Famous Town, so  
they give You an undoubted Title to  
the Subscription of

Right Worshipful and Worshipful,  
Your most obliged humble Servant  
and Lecturer JOHN MARCH.





Judges 19. 30.

*And it was so, that all that saw it said, There was no such thing done or seen from the day that the Children of Israel came up out of the land of Egypt unto this day; consider of it, take advice and speak your mind.*

**W**E may justly take up the Lamentation of the Holy Martyr Polycarp: *Bone Deus, in quali tempora nos reservasti!* Esch. Hist. Good God, for what times of Wickedness hast thou been pleased to reserve us! Times, which have produced such horrid Abominations, as former Ages were willingly ignorant of, and succeeding Generations will never sufficiently abhor! We have lived to see the Christian Calendar stain'd with Protestant as well as Popish Rebellions; a Thirtieth of January made blacker than the Fifth of November. We have seen Treason made a sign of Grace: A Corah, Nam. 16. 41. Dathan and Abiram, once more Canoniz'd for And the next day all the congregation murmur'd against Moses and Aaron, saying, Ye have said the people of the Lord. Saints, and Blasphemously styled *the People of the Lord*. We have seen Painted Jezebels proclaiming Fasts, that they might glut themselves with the

B

the

*Bella gravi-  
coit nullo bz-  
bitura Triam-  
phos. Lucan.*

the blood of the Innocent, and with keener Appetites devour *Naboth's Vineyard*. We have heard our Steeples Ring for Victories that deserv'd no Triumphs: our Pulpits loading innocent Majesty with direful imprecations, and sounding forth Thanksgivings for prosperous and too successful Rebellion. Nay, we have known this Famous Town made the Market of our King, Men of *Belial*, like *Judas*, selling their Master, and in this at least more wicked than He, in that they were guilty of far greater Covetousness. But tho men have committed these and much greater Abominations, yet they are angry, if they be not stiled the Godly Party. They must still be believed to have tender Consciences, tho they have been found harder than Adamants, far more bloody and cruel than ever *Scythia* did produce. Tender Consciences indeed! that could stretch and comply with all Interests besides that of Loyalty and the true Religion. So tender are they, that they must not be touch'd tho with the most wholesome and seasonable Reproofs. Men in these days are come to such a height of wickedness, that if you tell them the truth, you must be accounted their enemy; and tho you reprove their Villanies with more regret than they did commit them, yet you must pass

*Gal. 4. 26.  
Am I become  
your enemy be-  
cause I tell you  
the truth?*

pass for a Railer, and perchance for a blaspheming *Rabshakeh*. How unlike are these to that \* famous Queen of this Nation, who charged her Chaplains not only to mind her of her evils, but also of the very appearances of evil too? Fitter are they to be compared to those peevish Animals in † *Pliny*, who are reported to carry † *Plin. Nat. History.* their Gall in their Ears; or rather unto (x) Swine x *Matt. 7. 6.* who trample upon Pearls, and delight to wallow in the Mud of their Abominations. But the madness and phrensie of the Patient, tho it may possibly make the Physitian more \* cruel, \* *Intemperans* ought not to hinder his charitable assistance: *ager crudelior facit medicum.* It were no less than cruelty at such a time to please and humor the sick party; and in such desperate Maladies, we know it is the height of kindness to be cruel. And sure if we may at any time be allowed to speak, we should most of all on such occasions as these. The dumb Son of *Cræsus* found a Tongue, when he saw a Russian but attempt to kill the King his Father: *Herodot. Clio.* And can we remember the Martyrdom of our late Gracious Sovereign, the unheard of indignities that were heap'd upon Sacred Majesty, and not express our Just and Loyal indignation? Though an Act of Indemnity may be allowed their persons, an Act of Oblivion must never



be indulg'd their Rebellions. We must not

\* Levit. 19. 17.

*Thou shalt not  
hate thy Brother  
in thine heart,  
thou shalt in any  
wise rebuke thy  
neighbour, and  
not suffer sin up-  
on him.*

\* suffer Sin thus to lie upon our Neighbours.

We must also wash the paint from off the face of Jezebel, that she may not be accounted any longer a † Prophetess, or seduce poor ignorant people, first to applaud, and then to commit the like horrid Abominations. The neglect of this duty was formerly charged as a fault

† Revel. 2. 20.

upon the Church of † *Thyatira*. And it would no doubt be a fault in us, since we are called not only by providence, but also by publick Authority, to solemnize this day. A Day, as black as Hell! and such as deserves more Curses than *Job* or *Jeremy* bestowed upon their Birth-days; for on it was Acted such a Tragedy, as was never done nor seen in this our *Israel*: Let us now seriously consider it, take advice, and freely speak our minds. For the better carrying on the design of this day, I shall

I. Reflect a little upon the occasion of the words.

II. Shew how well they may be accommodated to the present Solemnity.

III. Descend to such Application as may be fetched out of the last words of the Text, which bid us, *Consider, take advice, and speak our mind.*

I. Let



1. Let us reflect a little upon the occasion of these words. About the middle of this Chapter we find a poor Levite travelling with his Concubine from *Bethlehem Judah* towards the side of Mount *Ephraim*. He was now got as far on his Journey as *Gibeah*, one of the Cities of the Levites. And here, if any where, this poor Levite, one would think, might have promised himself kind entertainment. But alas! the poor man \* is forced to sit down in the streets of the City; for no man offered to receive him into his House. It seems the World at that time afforded no † Inns; and at barbarous *Gibeah* no Hospitality is to be expected; no good *Abraham* to be found sitting at the door of his Tent, that he might espy poor wayfaring men, and invite them to his House. But at last (x) behold there came an x Old man from his work out of the field at Even, who was also of Mount *Ephraim*, and sojourned only at *Gibeah*, and he took pity on these Travellers. Where by the way two reasons are remarkable, why this Old man shews more kindness to these strangers than the rest of the City.

1. Because he was an honest man, who lived by his painful Labour, though he was now Old;

\* Ver. 15.

† Vide Buchart.  
ad Loc.

x Ver. 15.

*Otia si tollas,  
perire Cupidi-  
nis arcus.*

Old ; whereas the rest of the City were \* idle and Luxurious, and more at leisure to be wanton and wicked.

2. Because he was also of Mount *Ephraim*, and but a Sojourner at *Gibeah* ; by reason of his little stay at this place, he had not yet been infected with their wickedness ; and being Country-man to the *Levite*, he shews him more compassion in this day of his distress : He invites therefore the *Levite* and his Concubine to his House, and provides a Lodging, and all things necessary for them. But they are no sooner got into the Old man's House ; but the men of the City, Sons of *Belial*, beset it round, beat at the door, and demand the strangers. They had before it seems espied them in the streets ; and had been all this while making a party, and entring into a League & Combination to commit some Villany upon these passengers : And when they had gathered such a strength, and made such a body as was able to accomplish their wicked design ; we find the *Levites* Concubine barbarously Murder'd. *v. 26.* And in the words foregoing my Text, her body is divided into Twelve pieces, and sent into all the Coasts of *Israel* ; And it was so, that all that saw it, said, *There was no such thing done or seen before*

fore in Israel; consider of it, take advice, and speak your minds. And thus I have shewn you the occasion of the words, I proceed now to the

II. Particular, which was to shew how they may be accommodated to the present Solemnity. Though I dare not pretend so much skill in Holy Writ, as that I am able to suit a Text of Scripture, exactly to every Text of Providence.

Though I am not able with some of our \* late Divines, or the famous † Commentator on *The Book of the Revelations*, to shew you most of the Members of both Houses of Parliament, and the great ones of the Nation, marked out and pointed at in the Holy Scriptures; yet this I dare boldly affirm, that, excepting only the Crucifixion of our Saviour; there is not any wickedness recorded in the Bible, that can parallel this days Murther. And though the Text I have chosen run as high or higher than any I know; yet upon serious examination we shall find it fall short of this days Tragedy; and that whether we consider the Prologue, or preparations to it, or the Catastrophe and horrid fact it self.

I. Let us consider the Prologue and preparations that were used to accomplish this horrid design. The Text as you have heard, presents

\* Sterries Sermon to the Parliament, &c.

1649.  
† Brightman in Apocal.

us with Sons of *Belial*, making parties and joyn-  
ing into bodies to perpetrate their wickedness.  
And does not this day present us with combi-  
nations of a far more direful Nature and Conse-  
quence ? with men entring into Solemn Leagues  
and Covenants ; and binding themselves by the  
most Sacred Oaths, to accomplish a Reforma-  
tion, far more abominable than any thing at-  
tempted at this time by these Monsters of *Gi-  
beah* ? as will be made clearer than the Sun, by  
these following considerations.

1. Let us consider what it was these men  
Covenanted and Combined to do, even to de-  
stroy Episcopacy both Root and Branch : We  
find not in the New Testament any settled  
Church, wherein this Government of Episco-  
pacy was not established by the Apostles. The  
Churches of *Ephesus* and *Crete* had *Timothy* and  
*Titus* for their Bishops, as does appear not only

*a* So Tertullian  
calls them, *Quia*  
*de statu Ecclesi-*  
*astico composuit.*  
*Adv. Marcion.*

*b* *Leontius Bi-*  
*shop of Magne-*

*sia* declared the same in the General Council of Chalcedon, *Act. 11.* *And ὁ δὲ ἀπὸ Τιμοθίου. &c.*  
that from *Timothy* to that time, there had been 27 Bishops successively in the Church of *Ephesus*.

*Euseb. l. 3. cap. 4.* reckons *Timothy* the first Bishop of *Ephesus*, and *Titus* of *Crete*.  
The same is asserted by *Chrysostom*, *Hom. 15. in 1 Tim. 5. 19.* And by *Hierom* in *Catalog*  
*Script. Eccles.* Besides many more cited by *Sculerus*, *obiv. in Vir. cap 8.* *Quid quod de Timo-*  
*thei & Titi, Episcopatu non solum Eusebius, Chrysostomus, &c. sed etiam vetustissimi quique*  
*&c.*

shops,

shops, (c) as the most Authentick and Classial Authors do inform us. If we descend to the following Centuries of the Church, we shall find *Ignatius, Cyprian, Basil, Chrysostom, Augustine*, and many more brave Martyrs and Confessors invested with Episcopal Dignity. There is not one Council or Father that does not bear testimony to this truth: insomuch that (d) *Blondel* one of the fiercest Adversaries of *Episcopacy* is forced to acknowledge, That this Form of Government has flourished in the Church of God for more than Fifteen hundred years. And the Learned (e) *Falkland*, tho no sworn Friend to Bishops, did yet so much right to his own Learning and Conscience, as to declare in the *Long Parliament*, That we have the same Universal uninterrupted tradition for *Episcopacy*, that we have for the Sacred Oracles of the Bible. I have the rather insisted on this Argument drawn from Tradition, because the glorious Martyr of this day did formerly in this Town press it on (f) Mr. *Henderson* with so much Majesty and Success, that had he been as great a Conquerour in the Field, as he was at this time in his Prison; we had not needed so many tears to wash away the stain of this Day's

C

guilt.

(c) *Ambros.* in 1 Cor. 11, 10. telleth us, That the Bishops are in this place called Angels, as it is also taught in the *Revelation* of St. *J. n.*  
See also *Euseb. Hist.* l. 4. c. 15.  
*Iren.* l. 3. c. 3.

(d) *Blondel.*  
*Apol.*

(e) *Heyl.* Life  
of Archbishop  
*Land.*

(f) See His  
Majesties Let-  
ters to Mr.  
*Henderson.*

guilt. Since therefore *Episcopacy* is warranted by Scripture, confirmed by Councils, owned by so many Confessors and Martyrs, and, which is more, sealed by the blood of this Days Martyr, who as he lived so he dyed a Defender of this Faith, I think I may without offence take up the words of the Judicious *Calvin*, which use not at other times to be ungrateful to our Adversaries, *Nullo (a) non anathemate dignos arbitror qui se Episcopis libentissimi non submitunt.* Which words cannot be translated into milder English than this, *I think them, saith he, worthy of all the Anathema's or Curses of Heaven who do not willingly submit to Episcopal Jurisdiction.*

(a) *Calvini  
Epistol. ad Car-  
olus. Sadolst.*

Having premised these things in favour of *Episcopacy*, if we now reflect a little upon the Text, we shall find the Covenanters of *Benjamin* much out-strip'd by the Covenanters of *Benjamin*: and these Monsters of *Gibeath*, as great as they were, but pigmies in wickedness, if compar'd to the Giants of this dismal day. For these men of *Gibeath* assault but one (b) house, and demand but one single *Levite* for a Sacrifice to their fury. Whereas our Modern Furies invade Three Kingdoms, with (c) *Jezebel* they seek to destroy the whole Tribe of *Levi*, and extirpate the most ancient Government of the Church, root and branch.

(b) *V. 22.*

(c) *1 Kings.  
18. 13.*

(d) *Non*

(d) *Non gaudet tenui sanguine tanta sitis.*

(d) *Martial.  
Epic.*

Not the blood of an Archbishop or one single Levite, but the blood of an (e) hundred thousand Souls has scarcely satiated the thirst of their cursed zeal; so that now we have more right than the men of *Israel* had to use the words of the Text, and say, *That there was never any such thing done or seen in Israel as we have seen done this day.*

(e) *Paul's 1st.  
of our pre-  
tended Saints.*

2. Let us consider the Circumstances both Parties lay under, and we shall find the wickedness of the Text much out-done by the wickedness of the day. *Episcopacy* had not only flourished in the Church of God for so many Centuries as you have heard, but was also established in this Kingdom by no fewer than (f) Thirty two Acts of Parliament, so that none of these Covenanters who were of any note, whether Clergy or Laity, but stood obliged by many Oaths to maintain that Form of Government, which was thus established by the Laws of the Land. To enter therefore into a League, and solemnly conspire the overthrow thereof, must render them guilty of horrid perjury. A Sin so hainous in it self, as that it puts a cheat both on

(f) *Ibid.*



God and Man, and therefore was antiently accounted by the (a) *Ægyptians* a double offence.

(a) *Diod. Sicul. de Reb. Antiq.* l. 1. c. 3.

(b) *Aristoph. de fulmine* τῶτον δὲ δὴ καὶ ἐπὶ τοῦ θεοῦ ἰσχυρὰ τὰς ἐπι-  
βρῆς.

(c) *Zach. 5. 4.*

As *Aristophanes* tells us, the wisest Heathens judged it worthy to be punished by a (b) Thunderbolt from Heaven: and the Prophet *Zachary* has threaten'd as many *Woes*, as his flying Roll could contain, against such as swear falsely (c) by

the Name of the Lord. And I the rather propose this Sin of Perjury as matter of this Dayes Lamentation, because our late Gracious Sovereign thought fit to brand the Covenant by Proclamation for a Traiterous and Seditious Combination, and that not only against his own most Royal Person, but also against the Established Religion and Laws of the Realm. But these men who could act quite contrary to *Magna Charta*, who could make themselves Popes, and dispence with their own Oaths, knew also how to despise the express Commands of a Royal Proclamation. Nay to such a degree of Impudence did these furious zealots at last arrive, as to term his Majesties Proclamation (d) a Satanical Slander, a most impious and audacious Paper, Atheistical boldness, impious and Platonical pleasure. Thus these bold Rebels more wicked than the barbarous *Scythians*, did contorque peccata, twist sin with sin, till at last they made the

(d) *Jo. Vicar's*  
Gods Ark.  
p. 91.



the Sin of this Day thicker than the largest Cart-  
 rope. And sure the men of *Gibeah* must now  
 yield the right hand of fellowship to these Mo-  
 dern Rebels; for they had (e) at this time no (e) Judg. 19. 1.  
 King in *Israel* whom they could contemn, no  
 Royal Proclamations to withstand, no Oaths of  
 Allegiance, Supremacy, or Canonical obedience  
 to violate; and therefore we have too much  
 cause to take up the words of the Text, and say,  
*that There was no such thing done or seen in Israel, as*  
*we have seen done this day.*

3. Consider that their black and bloody de-  
 signs were varnish'd with the colours of Piety  
 and Religion, and we shall find the men of  
*Gibeah* much out-done by the Villains of this  
 Day. It is the highest degree of Hellish Policy  
 to make Religion a stalking horse for Rebellion:  
 and intitle Heaven to all the wickedness we  
 design. "You may never expect (saith our  
 "(a) Blessed Martyr to his Son) less of Loyalty, (a) ΕΙΣΟΥ  
 "Justice and Humanity, than from those that ΒΑΣΙΛΙΚΗ, to  
 "ingage in a religious Rebellion; their inte- the Prince of  
 "rest is alwayes made God's under the colour of Wales.  
 "Piety. Ambitious Policies do thus march not  
 "only with greatest security, but also applause  
 "as to the popularity. You may hear from  
 "them *Jacob's* voice, but you shall find at last  
 "they.

“they have *Eſau's* hands. Thus *Absolom* pretended a solemn (b) Vow at *Hebron*, when he raised Rebellion againſt the King his Father. Thus (c) *Jehu* deſtroys *Ahab's* poſterity out of a counterfeit zeal for the glory of God, while he intended chiefly the Eſtabliſhment of his Throne. Theſe holy Cheats may ſeem the original of our late hypocritical Tranſactions: For we have known men, that carried the hearts of *Jews*, and the demure looks of *Phariſees*; *Their language was ſmoother (d) than butter, but war was in their hearts: their words were ſofter than oil, and yet were they drawn ſwords.* What more pretended than a glorious Reformation, when nothing intended but the ſubverſion of the Church? They ſtamped on their Coin, *God with us*, while nothing but Rebellion was ſtamped on their hearts. With hands and eyes liſt up to Heaven they ſware to defend the King and his Crown, and yet drew Swords and ſhot hot Bullets againſt his Perſon. But ſure to ſwear thus with hands liſt up to Heaven, is without a metaphor to ſin with a high hand. The men of *Gibeon* wanted their *Machiavel* to teach them theſe black Arts: they durſt not make ſo bold with an holy God, or call down Heaven to be a vizor for Hell. (e) With blunt ſimplicity they come and demand the

(b) 2 Sam. 15.  
7, 10.

(c) 2 Kings.  
10.

(d) Pſalm 55.  
21.

(e) Judg. 19.  
22.

the *Levite*, and tell their errand in plain terms, that they designed to humble him. If they must be Villains, Religion shall not share in the shame : And though God will be judge, yet they dare not make him a party in their wickedness. What now does hinder, but that since our Covenanters themselves have told us in the (f) Preface to their Covenant, that we read not either in Divine or Humane Histories the like Oath extant in any Age as to the matter, persons, and other circumstances thereof; I say what now does hinder, but that we may lawfully say after them in the words of my Text, that *There was never any such thing done or seen in Israel, as we have seen done this day.*

(f) Fuller's  
Church Hist.

Thus we have heard the Prologue, and seen the preparations that were made to carry on this black design. I shall now proceed unto the Catastrophe or horrid fact it self : and here we shall find that the monstrous Rebels of this day have not only out-done the men of *Gibeab*, but have in some sort even out-done themselves.

The Text and the Day do both present us with the Sin of Murder : a sin indeed of the first magnitude, such as raseth the very Image of God, and stabs the Almighty as it were in Effigie. This Sin derives its pedigree from cursed  
Cain ;

(4) Gen. 9. 6. *Cain* ; occasion'd the first penal (a) Statute that ever was made since the Fall of *Adam*, and has put Heaven to the expence of more Miracles to see it punisht, than all the Sins recorded in the Bible. But as Murder in it self is no ordinary Sin, so the Murder of the day is no ordinary Murder, as will appear, if we consider

1. The Person that was Murder'd.
2. The persons that Murder'd him.
3. The manner of the Murder.

1. Let us consider the Person that was Murder'd. He was a King, who, as he had the blood of all the Princes of Christendom running in his Veins, so he had more than all their Virtues shining in his Soul. As *Saul* overlooked the rest of the *Israelites* by the stature of his body : so this mighty Monarch overtop'd all other Princes by the size and stature of his Mind. His Intellectuals were enrich'd with such natural and improved Indowments, that \* *Plato* might now have obtained his wish, and seen Learning and Philosophy seated on the Throne. The Character which (b) *Casaubon* once bestowed upon the Father, seem'd with his Crown to descend upon the Son ; for he was truly *Nobilium Doctissimus*, & *Doctorum Nobilissimus*, of all Nobles the most Learned, and of all Learned Men the

\* *Plat. l. 6. de Repub.*

(b) *Is. Casaub. Epist. ad Reg. Jacob.*

the most Noble. Thus excellent were his Intellectual Indowments, and not to be exceeded but by those of his Morals. For he was more Chast than *Scipio*, more Valiant than *Cesar*; nor did he yield in Temperance to the severest Stoick. He was so free from Tyranny, that he never entertain'd jealousy; so far from severity, as that he could imbrace the very basest of his Subjects. His Justice, Clemency, and Goodness were great to such a proportion, that his Subjects had no fairer Pattern to imitate, and even Virtue her self might have been (a) taught by him. And as he was thus admirable for a Man; so he was much more Excellent, if we consider him as a Christian. His Graces like his Person were truly Royal. He was like *David*, a Man after Gods own heart, wise like *Solomon*, and Patient like *Job*: For his Zeal he was a *Josias*; a *Moses* for his Meekness: and tho none deserved less to endure the Cross, yet none knew better to wear it above the Crown. In his Devotions he was constant, regular, and Seraphick: In his Love to the Protestant Religion so firm and valiant, as that he durst own it in *Spain*, and dye its Martyr in *England*. He was the truest Defender of the Faith, that ever sway'd the Scepter; for when he could no longer

D support

(a) Ex quo  
virtutem dis-  
cere virtus pos-  
set. Beza in  
Epitaph.  
Amici.

support it by his Arms, he would assert it by his Pen, and durst at last seal it with his Blood. In a word, he was a King, a Christian, nay more, a Protestant, and perchance the very best of men. And can we now find words enough to express the horrors of this Hellish Murder? We should in some sort seem guilty of it our selves, should we think it but parallel to the Murder of the Text. For these men of *Gibeah*, as wicked as they were, slew no other than a private person, nay one that was a (b) Concubine, and who might have seemed to have slain a just sacrifice to punishment, had Law and not Lust been the Author of it. But we lament this day the Murder of no private person, but a Prince: no Malefactor but a Martyr; nay one who trod so near the Footsteps of his Saviour, that Providence has been pleased to draw a more honourable parallel, by appointing the Passion of our Saviour as the fittest Lessons for this Days Martyrdom. And sure now we may boldly take up the words of the Text, and say, that *There was no such thing done or seen in Israel, as we have seen done this day.*

2. Consider the persons that Murder'd him, and we shall still find the wickedness of the day much surpassing the wickedness of the Text.  
The

(b) Judg. 19.  
27.

The Text and the Day run parallel indeed thus far, that they were both private persons that committed these Murders, they had no power of life or death, but usurped that (c) vengeance whose execution belongs only to God and his Vicegerents. But tho they run parallel thus far, as to other Circumstances they are vastly different. For the Men of *Gibeah* murder only a Stranger, one that was at most but their Equal, and to whom they stood obliged by no bonds of Religion, Gratitude or Subjection: But the Bloudy Murderers of this Day slew no Stranger, but the Father of their Country: not their Equal but their Superior; nay one who had clothed them with Scarlet and other delights: one who had put ornaments of Gold upon their apparel, and whom by many Oaths, even by their Solemn League and Covenant, they were bound to defend. For Subjects therefore who stood obliged by all these Circumstances of Religion, Gratitude and Subjection, to imbrue their hands in the Bloud of their Sovereign, makes the Sin of this Day a Crimson and a Scarlet Sin. They can expect no City of Refuge, the Horns of the Altar will push away these Parricides. There is therefore a vast difference between the Text and the Day; so great indeed, that if the men of

(c) Rom. 12.  
19. & 13.4.



*Gibeah*, like *Cain* deserve to be avenged seven-fold, these of this Day like *Lamech*, truly seventy and seven fold, nay more, in as much as we are told that *the Life of a King is more worth than Ten thousand of his Subjects*. We may therefore claim a right to the words of the Text and say, *There was never any such thing done or seen in Israel, as we have seen done this day.*

2 SAM. 18. 3.

(\*) Judg. 19.  
22.

3. Let us consider the manner of this Bloudy Murder, and we shall still find the wickedness of the Day surpassing the wickedness of the Text. The men of *Gibeah* committed their Murder in a secret corner of the World, they chose also the silence and darkness of the (\*) night : But this was a publick Tragedy, the Sun and the World were made spectators of their audacious Villany. Here was no less than a Pageantry of Justice, a High Court of Judicature with all its Formalities erected ; as if it had not been enough to have abused the name of Religion before, but the name of Justice too must suffer with their King. Many Kings indeed have dyed by the Sword, the Dagger, and the Pistol, many by Poisons and other Instruments of clandestine revenge. But never any did thus mock God, defie Heaven, and stain the very light of the Sun, whilst they kill their King



King by the Executioner's Ax, upon a publick Scaffold, and in the front of that Palace, where he used to give audience to the greatest Ambassadors. By such aggravations of villainous impudence as these the Rebels of this Day do not only surpass the Monsters of *Gibeah*, but all the *Fauxes* and *Ravilliac's* in the World, and commit such a thing as *was never done or seen in Israel*.

There is one Circumstance still remaining in the Text, which must be dispatched before I come to Application, and it is the *Levite's* dividing the carcases of his Concubine, and sending her by piece-meal to the Twelve Tribes of *Israel*; a Barbarous Act indeed, as being against both the (†) Law of God, and the Laws of Nations, which have always commanded due honour and respect to be performed to the Bodies of the dead. But in this dreadful Circumstance too we shall find the Wickedness of the Text exceeded by the Villany of the Day. It was not enough for the Miscreants of this Day to offer all these Indignities we have heard, to Sacred Innocent Majesty: but their rage does prove more cruel than death: these Vipers tear in pieces the very Bowels of their Prince, and make the Carcass of their Sovereign sensible of their fury. But alas, their *Lyncean* Malice found  
not

(†) Deut. 21.  
23.

*Contra publicam  
communitatem  
humanitatis &  
honestatis jura,  
que servare in  
mortui corpora  
prohibent. Mal-  
venda.*

not the least tincture of any noysome Disease, his Body was pure and innocent as Heaven, and fit to be the Mansion of so chaste a Soul. Had the inhumane Tyrant, who made the search, been but half so chaste himself, his carcass had never stunk almost as bad as does his memory, it had not killed those Physicians that imbalm'd it; and if the Spices of *Arabia* had not prevented farther mischief, the noysome vapours of his body had perhaps committed as many Murders as his Sword. But this their unparallel'd Wickedness does far exceed the wickedness of the Text. For the *Levite's* action, though Barbarous in it self, was capable of excuse from its intended design:

† *Segnius irritant animos demissa per aures quam que sunt oculis subiecta fidelibus.*  
Horat.

This horrid (†) Spectacle was prepared chiefly to incense the wrath of the Tribes, not so much to the dishonour of his Concubine, as to raise the spirits of the *Israelites* to revenge her death. But these Prodigies of wickedness intended only to expose Innocent Majesty, to murder his good Name, as well as his Person, and by an unheard of piece of Cruelty destroy the Saint as well as the King. And since these things are so, if we now have any breath left that is not wholly stop't by grief and sorrow, we cannot but cry out in the words of the Text, that *There was never any such thing done or seen in Israel, as we have*  
seen

seen done this day. And thus I have dispatched the second Particular ; I shall now descend to the *Application*, which is hinted in the last words of the Text, *Consider of it, take advice, and speak your minds.*

*Application.*

I. Consider and lament the deep stain the Christian and Protestant Religion has received by this Days Bloody Murder. It was the Glory and Brag of the Primitive Christians, That they could never be branded for (a) Traitors, or condemned for Rebels. Their Religion allowed them not to fight against their Princes, but according to St. (b) Paul's Exhortation they offer'd up their Prayers for the very worst of Tyrants. But alas ! the Beauty of Israel has been slain this day, and that upon our High Places by the hands of Protestants themselves. (c) O tell it not in Gath, publish it not in the Streets of Askelon, lest the Daughters of the Philistins rejoyce, lest the Daughters of the Uncircumcised triumph ! Alas ! what sport has this Scandal already made to the Adversaries of our Church ? How have these Simeon's and Levi's made our Church to stink amongst the Canaanites

(a) *Christiani nunquam Abo-  
niani, nunquam  
Nigriani, nun-  
quam Cassiani.  
Tertull. ad  
Scap. c. 2.*

(b) 1 Tim. 2. 1, 2. *Oramus pro  
omnibus Imperatoribus, vitam il-  
lis prolixam, imperium securam,  
domum tutam, exercitus fortes,  
Senatum fidem, populum probum,  
orbem quietum, & quaecumq; ho-  
minis & Caesaris vota sunt. Ter-  
tull. Apolog.*

(c) 2 Sam. 1.  
20.

(d) See Par-  
son's 3 Con-  
versions,  
And Sir Edw.  
Sandys Europ.  
Spec.

*Canaanites* and the *Perizzites*? The Calumnies which were formerly cast on the *Episcopal* Clergy (d) by *Martin-Mar-Prelate* and other Dissenters amongst us, were reported by our Adversaries for undoubted truths, were believed at Rome and insisted on by the Papists to the disgrace of our Church: What advantages then will they make of this Days Tragedy? How will they serve up the Head of our late Gracious Sovereign (as the *Baptist's* head in a Charger) at all their Festivals. The Papists alone had for many Ages the Monopoly of Murdering Princes, of raising Rebellions under the colour of Religion, and Canonizing for Saints *Beckets*, *Garnets*, and the most prodigious Traytors: But that they have now any pretence of discharging part of this guilt upon Protestants themselves, ought to be matter of Lamentation to us: and could we command all the tears of a *Jeremy*, they would hardly suffice to wash away the stain of this Days guilt. But as we have too much cause to bewail, that the Papists have got some Protestants amongst us to be *fratres in malo*, Brethren in such horrid wickednesses with themselves; so we must withal \* tell them, That the Church of *England* is no more concerned in this Barbarous Fact, than any State is in the

\* *Quia exierit  
ex archis, &c.*

the Crimes of those Malefactors who suffer daily by the Sword of Justice: for the persons that were the Actors of this horrid Tragedy, were such as disown'd the Loyal Communion of our Church, and (e) were as far from being True (e) His Majesty's Proclamation. English Protestants, as they were from being True and Loyal Subjects. But it were well if the *Romanists* could as easily vindicate themselves, as they can find fault with others: The World needs not be informed, that their Church allows Subjects to take up Arms against their Princes, since they have owned this horrid doctrine by four (a) of their most Eminent Councils; and wrote the Canons of their Church (like the Laws of *Draco*) in the Royal Blood of many Kings and Emperours. Does not their famous Cardinal (b) proclaim unto the World, (b) Bellarm. de Pontif. Rom. That Christ has left power to the Pope to dispose of all Crowns and Scepters, and that Sovereign Princes once blasted by the Thunderbolts of their Church, may be lawfully Deposed and Murdered by their Subjects? And lest the Catholics of this Island should not understand their duty to the Pope, he is pleased to make a particular instance in the King of *England*. Now how much the Catholics of this Nation have been influenced by such abominable doctrines

E

as

as these, I wish we had learned otherwise than from this Days Barbarous and Bloudy Regicide. For let the Papists wipe their mouths as clean as they can, our late Gracious Sovereign, who had too much reason to know it, has declared in his (c) Answer to the Parliament, That there were three Papists in the Parliaments Army, for one that was in his; and when the *Independent* Faction polluted the Scaffold with Royal Blood, more than fourty (d) *Priests* and *Jesuits* (and they seldom want other company) were seen on horseback flourishing their Swords near unto the Scaffold. But though the Papists have little reason to upbraid Protestants in general for the misdemeanours of some few, yet for the fuller Vindication of the Protestant Religion, let every true Son of our Church for ever abominate the memory of these Monsters, and most solemnly detest their Principles, who have thus opened the mouths of our Adversaries against us, and do still keep many good well-meaning Christians from the Communion of the (e) best of Churches.

(c) See the Kings Works.

(d) *Prynne's*  
Brief necessary  
Vindication.  
P. 45.  
And *Foulis's*  
Histor. of pre-  
tended Saints.

(e) *Quod si me  
conjectura non  
fallit, totius  
Reformationis  
pars integerrima  
est Anglia. ubi cum studio veritatis viget studium Antiquitatis, quam certi homines dum  
spernunt in laqueos se induunt, &c. H. Casaub. Epist. 40. ad Salmaf.*

II. *Take advice*; and

1. Beware that none betray thee unto wickedness by the fair pretences and colours of Religion. Our Blessed Saviour has told us, That the (a) *Pharisees*, a Puritanical Sect amongst the *Jews*, were wont to fast and pray, and that long enough too, when they intended to devour Widows houses, and carels themselves with the tears of Orphans. And I wish sad Experience had not inform'd us this day, That Treason may be more commodiously hatched in a Conventicle, than in *Fauxe's* Cellar: and that Rebellion may thrive better in the hands of pretended Saints, than in the hands of the most wretched and debauched *Catilines*. Let thy credulous zeal therefore beware of such Wolves as come in Sheeps cloathing: (b) *O my Soul, come not thou into their Secret: unto their Assembly* or (c) Conventicle, *mine honour be not thou united: for in their anger they slew a man, nay more, a King. Cursed be their anger, for it was fierce; and their wrath, for it was so cruel, as that they Murder'd Three Kingdoms at a blow.*

(a) Luk. 11.  
13.(b) Gen. 49.  
6, 7.

(c) The Hebrew קהל signifies a Religious Meeting or Congregation. Schindler.

2. Let us all encourage, to the utmost of our power, Substantial Virtue, and Loyal Godliness.



If the very shadow of Religion, like St. Peter's in the *Acts*, could work such wonders: if the colours of Virtue could manage a War with too much success against a Potent Monarch: what will the power of Godliness, what will solid and loyal Piety be able to do? It is a true Observation of the Antient Comedian, (d) *Sat habet fautorum semper, qui recte facit.* True Virtue seldom wants Friends and Abettors: And the Wilest of Men has told us, (e) That a Kingdom never stands upon a surer Basis, than when it is established in Truth and Righteousness. Did our Adversaries therefore win the day, and prosper for a while, by their frequenting Ordinances, observing Sabbaths, and punishing Swearers and Drunkards? Let us out-live and out-do their very hypocrisy; let our righteousness exceed the righteousness of these Scribes and Pharisees. Let us own God's Ordinances in truth and sincerity: Let our Church-Wardens, Constables and other Officers secure our Sabbaths from open profanations: and let Drunkards and Swearers know, that there are still Laws against them. If we thus encourage Virtue and Piety, I am sure we shall either soon defeat our Enemies, or at least with more comfort yield to their prevailing faction. But  
if

(d) *Plant.  
Arphit.*

(e) *Prov. 16.  
12.*



if we will still continue our league with Sin,  
 we shall find our Debaucheries the greatest  
 Traitors in the Kingdom. (a) *Vitiis nostris fortes* (x) *Florus.*  
*fiunt hostes*, saith the Ancient Historian, Our Vi-  
 ces will encourage and strengthen our Enemies,  
 and weaken the best Cause, that we can adhere  
 to. We may truly say of our late Gracious So-  
 veraign, what was formerly said of *Julius* (b) *Cæ-* (b) *Sutton. in*  
*sar*, That he received more Wounds from his *Jul.*  
 Friends, than from his Enemies. How many  
 were there of the King's Party that had nothing  
 to boast of but the empty character of Loy-  
 alty, and under that skreen did more mischief to  
 his Cause than all the Zealots, that most furiously  
 oppos'd it? Their scandalous Lives alienated  
 the Subjects hearts from their most Pious Prince,  
 made ignorant people believe the Master could  
 not be righteous, who entertain'd such proflig-  
 ate Servants; nor that Cause be Gods, whose  
 defenders carried themselves no better than De-  
 vils. And as our debaucheries will thus expose  
 us to our Enemies, so they will at last arm Hea-  
 ven against us too; they will in the end kindle  
 the fury of an holy God, cause him to gird his  
 Sword upon his thigh, and once more (c) destroy (c) *1 Sam. 17.*  
 both us and our King. 25.

Lastly, Let us freely speak our Minds, whe-  
 ther

\* *Meventur qui-*  
*dem cerebrosi*  
*illi* (meaning  
 cross-grain'd  
 Puritans) *gl'a*  
*dio ultors coer-*  
*cevi.* Calvin.  
 Epistol. ad  
 Protector.  
 Angliæ.  
 (d) Horat.

ther all possible \* endeavours ought not be used to prevent the like enormities for the future. The *Canaanite* is still in the Land, men sworn like the *Jews* to destroy our *Pauls*, and totally subvert the Antient Government of our Church. *Ut (d) teipsum serves, non expergisceris?* Shall we not then awake to secure our throats? I speak to those that are wise, and shall say no more than this, That whosoever he be, whether Magistrate or Minister, that does so far prefer his own private interest before the publick, as to hoise up Sails to a little stinking popular breath, he will soon make shipwrack of Faith and a good Conscience. Now the Mighty God of *Jacob* who giveth Salvation unto Princes, defend our present Sovereign from these Sons of Violence, who would (e) *build Zion with blood, and Jerusalem with iniquity.* To which God, Father, Son, and Holy Ghost, be all Praise and Glory now and for evermore. *Amen.*

(e) Mich. 3.  
 10.

---

*FINIS.*

---

